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THE ORIGIN AND TEACHING OF THE NEW TESTAMENT BOOKS. VI

By ERNEST DE WITT BURTON and FRED MERRIFIELD

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

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STUDY V (Continued)

CHAPTER X

CHURCH LITERATURE REFLECTING THE CONVICTION THAT CHRISTIANITY IS A WORLD RELIGION

Within two or three decades after the death of Jesus, his followers were to be found spreading the message, which they had caught from him, far out into the non-Jewish world. The letters of Paul occasionally refer to the gospel of Christ as a faith adapted to all peoples (Rom. 1:16; 10:12; 11:11b, 12, 25b); and the apostle counted it his great life-mission to work chiefly among Gentiles (Gal. 1: 15-16a), his extant letters being directed to them alone. Mark, also, seems to be writing for his adopted brethren at Rome, and his gospel here and there sounds the universal note (12:9; 13:10; 16:15). But "the Gospel according to Matthew" represents a still more advanced stage of church-consciousness: its author has seemingly arranged all his material with this one main end in view, namely, to show the worldwide scope of the religion of Jesus.

It is now generally conceded that this gospel is later than Mark and there is much reason to think that it is called after the name of Jesus' publican-disciple, because "sayings of Jesus," gathered by Matthew about 60 A.D., were used as one of the important sources of the present book. The author's familiarity with the geography of Palestine; with Jewish history, customs, sects, and ideas; and his attitude toward the Old Testament, indicate that he was a Jew but (as other evidence shows) a liberal Christian Jew, thoroughly persuaded of Jesus' messiahship and universal saviorhood. Is he seeking to win his brother-Jews to his broader faith? Is he showing the church of his day how and why this religion of Jesus broke the bounds of formal Judaism and became a world-faith? Is he, in a time of great crisis, trying to hold Jewish Christians faithful to Jesus Christ, even urging them to abandon the Judaism in which both he and they were brought up,

for a deeper consecration to this gospel of Christ which is sweeping over the whole world with divine power? Probably chiefly the last. In any case, one feels the breadth and passion of a real master-mind bent upon the one all-important end: the presentation of Jesus as the world's Savior.

In using Mark as one of his main sources, the author quotes nearly all of it, follows its main narrative-outline, frequently abbreviates and changes the location of its material, and occasionally seeks to improve it, especially by correcting what he deems may convey harmful and unworthy impressions of Jesus. Having just read Mark, we shall in Matthew give special attention to new material which our author presents for study.

The following is an attempt to exhibit the plan of the book as it lay in the writer's mind:

ANALYSIS OF THE GOSPEL OF MATTHEW

I. The Birth and Infancy of Jesus:

The Advent of the Messiah in Accordance with Prophecy (chaps. 1, 2).

1. The genealogy of Jesus, showing his Abrahamic and Davidic descent (1:1-17).
2. The annunciation to Joseph, and the birth of Jesus from the virgin, as prophesied (1:18-25).
3. The visit of the Magi, giving occasion to the testimony of the Jewish doctors that Bethlehem was the prophesied birthplace of the Messiah (2:1-12).
4. The flight into Egypt, fulfilling prophecy (2:13-15).
5. The murder of the children of Bethlehem, fulfilling prophecy (2:16-18).
6. The return from Egypt and removal to Nazareth, fulfilling prophecy (2:19-23).

II. Preparation for the Public Work of Jesus:

Events preparatory to the founding of the kingdom (3:1-4:11).

1. The preparatory ministry of John the Baptist, in accordance with prophecy (3:1-12).
2. The baptism of Jesus, accompanied by the descent of the Spirit and the voice from heaven (3:13-17).
3. The temptation in the wilderness, settling the principles on which his work was to be done (4:1-11).

III. The Ministry in Galilee:

The kingdom founded and its fundamental principles set forth (4:12-18:35).

1. The beginning of Jesus' work in Galilee (4:12-25).
 - a) The removal to Capernaum and the beginning of preaching (4:12-17).
 - b) The call of the Four to evangelistic work (4:18-22).
 - c) Jesus' early work in Galilee; his widespread fame (4:23-25).
2. The Sermon on the Mount; the ethical principles of the kingdom (chaps. 5-7).
3. A group of events, each of which either illustrates or attests the authority which in the sermon he has assumed (8:1-9:34).

¹ It is worthy of notice that each alternate section of this Part III (see 2, 4, 6, 8) is a discourse of Jesus: all these discourses treat of the kingdom of heaven, and together constitute an exposition of the kingdom in its various phases.

- a)* A leper cleansed (8:1-4).
- b)* The centurion's servant healed (8:5-13).
- c)* Peter's wife's mother healed (8:14-18).
- d)* Answers to disciples about following him (8:19-22).
- e)* The stilling of the tempest (8:23-27).
- f)* The Gadarene demoniacs (8:28-34).
- g)* A paralytic healed and his sins forgiven (note here the relation implied between power and authority) (9:1-8).
- h)* The call of Matthew (9:9-13).
- i)* Answer concerning fasting (9:14-17).
- j)* A ruler's daughter raised, and a woman healed (9:18-26).
- k)* Two blind men and a dumb demoniac healed (9:27-34).
- 4. Discourse to the Twelve on sending them out; the proclamation of the kingdom (9:35-10:42).
- 5. Events showing the attitude of various persons toward the gospel, and teaching concerning the spirit in which the gospel must be received (chaps. 11, 12).
 - a)* Jesus' answer to the message from John the Baptist (11:1-6).
 - b)* The captious spirit of the Jews condemned by Jesus (11:7-19).
 - c)* Woes against the cities which had not repented at the preaching of Jesus (11:20-24).
 - d)* The thanksgiving of Jesus that the gospel is plain to the simple-minded, and his invitation to the heavy-laden (11:25-30).
 - e)* Plucking grain on the Sabbath; the bigotry of the Pharisees rebuked (12:1-8).
 - f)* Healing of the withered hand on the Sabbath; bigotry issuing in murderous purpose (12:9-14).
 - g)* Jesus heals many; the gentleness of his ministry (12:15-21).
 - h)* Jesus heals a blind and dumb demoniac; the Pharisees charge him with collusion with Satan, and Jesus warns them of the danger of blasphemy against the Holy Spirit (12:22-37).
 - i)* The Pharisees seek a sign; Jesus' answer (12:38-42).
 - j)* The man from whom the unclean spirit has gone out; a parable of the Jewish nation (12:43-45).
 - k)* The real basis of relationship to Christ (12:46-50).
- 6. Discourse of parables, chiefly concerning the growth of the kingdom (13:1-52).
- 7. The events of the later part of the Galilean ministry, illustrating especially the increasing unbelief and opposition of the Pharisees, and the instruction of the disciples, particularly from 16:21 on, in preparation for his death (13:53-17:27).
 - a)* The unbelief of the Nazarenes (13:53-58).
 - b)* The death of John the Baptist at the hands of Herod (14:1-12).
 - c)* The feeding of the five thousand (14:13-22).
 - d)* Jesus walking on the water, and Peter's attempt to do so (14:23-36).
 - e)* Eating with unwashed hands; the Pharisees' criticism, and Jesus' answer (15:1-20).

- f) The faith of a Canaanitish woman (15:21-28).
 - g) A multitude healed by the Sea of Galilee (15:29-31).
 - h) The feeding of the four thousand (15:32-39).
 - i) Pharisees and Sadducees demand a sign; Jesus' answer (16:1-4).
 - j) The leaven of the Pharisees and Sadducees; Jesus' warning and the slowness of the disciples to understand (16:5-12).
 - k) Peter's confession of Jesus as the Messiah (16:13-20).
 - l) Jesus begins to instruct his disciples concerning his death and resurrection (16:21-28).
 - m) The transfiguration, wherein Jesus is declared to be the Son of God (17:1-13).
 - n) The epileptic boy healed (17:14-20).
 - o) Jesus again foretells his death (17:22, 23).
 - p) The payment of the temple tax and Jesus' instruction of Peter concerning relation to the temple worship (17:24-27).
8. Discourse on ambition, humility, and forgiveness; the personal relations of the citizens of the kingdom to one another (chap. 18).
- IV. Journey through Perea to Jerusalem:
 Jesus continues the instruction of his disciples, especially in the latter part, concerning his death (chaps. 19, 20).
- 1. The departure from Galilee (19:1, 2).
 - 2. Answer to questions concerning divorce (19:3-12).
 - 3. Christ blesses little children, and reproves his disciples (19:13-15).
 - 4. Answer to the rich young man concerning eternal life (19:16-22).
 - 5. Instruction to the disciples concerning riches as an obstacle to entrance into the kingdom (19:23-26).
 - 6. Concerning the rewards of discipleship (19:27-20:16).
 - 7. Jesus foretells his crucifixion (20:17-19).
 - 8. The ambition of James and John, and Jesus' answer concerning suffering and rewards in his service (20:20-28).
 - 9. The two blind men near Jericho, who hail Jesus as son of David (20:29-34).
- V. The Closing Ministry in Jerusalem (Passion week):
 The last offer of the Messiah to the nation and the final rejection (chaps. 21-27).
- 1. Symbolic proclamation of himself as the Messiah (21:1-17).
 - a) The triumphal entry (21:1-11).
 - b) The cleansing of the temple (21:12-17).
 - 2. Symbolic prediction to the disciples of the rejection of the nation (21:18-22).
 - 3. The mutual rejection. The Jews resist the claim of Jesus; he reiterates warning and prediction (21:23-23:39).
 - a) The Jews' challenge of his authority to cleanse the temple, and his answer to them (21:23-27).
 - b) Three parables of warning (21:28-22:14).
 - i) The parable of the Two Sons (21:28-32).
 - ii) The parable of the Husbandmen, predicting the rejection of the nation (21:33-46).
 - iii) The parable of the Marriage of the King's Son (22:1-14).

- c) Three questions by the Jewish rulers (22:15-40).
 - i) Concerning paying tribute (22:15-22).
 - ii) Concerning the resurrection (22:23-33).
 - iii) Concerning the greatest commandment (22:34-40).
- d) Jesus' question concerning the Christ (22:41-46).
- e) Jesus' great discourse against the Pharisees (chap. 23).
- 4. Prophetic discourse to the disciples concerning the end of the nation and the end of the age (chaps. 24, 25).
- 5. Preparation for the death of Jesus (26:1-46).
 - a) By his enemies; the plot to put him to death (26:1-5).
 - b) By his friends; the anointing (26:6-13).
 - c) By Judas; the bargain to betray him (26:14-16).
 - d) By Jesus himself (26:17-46).
 - i) The last supper (26:17-30).
 - ii) The warning to the disciples (26:31-35).
 - iii) The prayer and the agony (26:36-46).
- 6. The consummation of the rejection of Jesus by the Jews (26:47-27:66).
 - a) The arrest (26:47-56).
 - b) The trial (26:57-27:31).
 - c) The crucifixion and the death (27:32-56).
 - d) The burial (27:57-61).
 - e) The watch at the tomb (27:62-66).
- VI. The Appearances of Jesus after the Resurrection:

The triumph of the Messiah over his enemies and the commission of the disciples to win all nations to him (chap. 28).

- 1. The appearance on the resurrection morning (28:1-10).
- 2. The report of the watch; attempt of the Jews to suppress the evidence (28:11-15).
- 3. The appearance in Galilee; the commission of the disciples (28:16-20).

Seventeenth day.—§ 49. *Added proofs of the messiahship of Jesus, drawn from traditions of his royal lineage and of the fulfilment of Old Testament prophecies:* Matt., chaps. 1, 2. Study, with care, 1:1-17, noting: formal arrangement of this genealogy and the use of the multiple of seven; with what names the list begins and ends; the names of the five women mentioned (recall the history of the first four). What purpose does such a genealogy ordinarily serve? How is it used by this author to reflect honor upon Jesus? Read vss. 18-25. How, according to vss. 18b and 20b, did the later church explain the uniqueness of Jesus' character? Lest this story might lead to slander and misunderstanding (as it actually did among certain of the non-Christian Jews), what guaranty of purity was given to Jesus' birth (vss. 19, 20, 24, 25a)? Note the twofold annunciation of Jesus' sacred mission: at the lips of one of the most notable of the prophets (vss. 22, 23; cf. Isa. 7:14, and read the context carefully); the burning words of an angelic messenger direct from God out of heaven (vss. 20, 21). How was the church accustomed to receive such testimony? Could anything be more satisfactory or final?

Read 2:1-12, asking yourself the following questions: How would the fact of Jesus' birth at Bethlehem tend to confirm his messiahship (vss. 1, 5a)? How did the New Testament writers quote Old Testament passages—with the context in

mind, or detached statements complete in themselves (cf. Mic., chap. 5)? What does it signify in relation to the author's purpose that Gentiles go to great trouble over the new Jewish King, while the religious leaders appear quite unaware of the great event occurring in their very midst (vss. 1-4), and the Jewish ruler seeks his life? Is it by accident that Joseph takes his family to the new home of Nazareth, or is he carefully directed thither by the Lord (vss. 19-23*a*), unconsciously fulfilling some vague but divinely intended Scripture (vs. 23*b*)?

Eighteenth day.—§ 50. *More complete and striking accounts than Mark's of the preparation for Jesus' ministry:* Matt. 3:1-4:11. Notice, in reading 3:1-6, how our author, in using Mark's narrative for the framework of his own account, yet handles it freely to make such changes as his own views and special sources suggest are wise and necessary. Notice also that the author now inserts a passage not found in Mark, but probably from another written gospel, since the author of Luke also quotes it practically word for word. Notice the vividness and strength of conception expressed in these vss. 7-10: an uncultured rural preacher daring to denounce the motives of the great churchmen of Jerusalem, and in such stinging terms (vss. 7-8)! Does not Jewish blood count so much then, after all; and can better "children of God" be found elsewhere (vs. 9)? "What, the national piety in danger of destruction, and at the hand of God, the God of our fathers!" say these representatives of the Jewish church (vs. 10). Does this passage further our author's main purpose? Again in vs. 12 (after touching Mark again, for a moment, in vs. 11), what kind of a Christ is needed by the times ("baptize with fire . . . fan . . . cleanse . . . gather . . . chaff . . . burn . . . unquenchable!")? Does this explain why in the author's day the Jews have not largely accepted Jesus as the Christ?

Would you judge, from Matt. 3:14, 15 (not found in Mark), that John certainly recognized Jesus as his superior, the Christ? And what does our author imply as to Jesus' thought about himself (vs. 15)? Note the many little changes made in Mark's account (Matt. 3:13, 16, 17. Cf. Mark 1:12, 13). Does the multitude hear God's voice, publicly announcing Jesus' messiahship? After other minor but significant changes in Mark's narrative of the Temptation (Matt. 4:1-2, 11), the author again quotes from the source that he shares with Luke. What is his viewpoint here (read 4:3-11) regarding: Jesus' consciousness of new power (vss. 3*a*, 6*a*)? Jesus' ability to do unheard-of wonders (vss. 3*b*, 6*b*, 8*b*)? Jesus' absolute and unshakable devotion to the will of God (vss. 4, 7, 10)? The ceaseless interest of all heaven in all that befell Jesus (vs. 11*b*)? Does the author now regard Jesus as ready for any future test of messiahship?

Nineteenth day.—§ 51. *Jesus' successful beginning in Galilee:* Matt. 4:12-5:48. Again (Matt. 4:13-17) the author explains Mark's statement about Jesus' removal to Capernaum (Mark 1:14) by saying that God had so ordered it long ago in prophecy. He cannot feel, with Mark (1:21-34, 35-38, 45), that Jesus cared for recognition of his messiahship from people who were under the devil's power; or that Jesus ever shrank from publicity as a healer. Healing, to this author, was one of the prime elements in Jesus' divine work (4:23-25).

Just here our author inserts, in Mark's outline, three whole chapters (5-7) of Jesus' teachings, taken from other written sources. Read chap. 5 as excerpts from many of Jesus' public addresses and from his private talks to the twelve. Real-

izing the fervor and conviction with which these words were uttered, make a careful list of the leading characteristics which Jesus sought so patiently to cultivate in his little circle of friends. Note the positive, aggressive spirit expressed in these concise sayings. How did these convictions grow out of Jesus' experience? Does vs. 48 suggest the keynote of the Master's life, and the secret of his marvelous development?

Twentieth day.—§ 52. *Requirements for discipleship:* Matt. 5-7. Work through chaps. 6 and 7 in the same way, asking: (1) Did Jesus actually live out this principle? (2) Just what is it that he asks of those who count themselves his followers? Complete your list of Christian characteristics as given in chaps. 5-7.

Twenty-first day.—§ 53. *Illustrations of Jesus' power and authority:* Matt., chaps. 8, 9. After abbreviating Mark's leper-story (Mark 1:40-45), our author draws again upon a written source used also by Luke. Read chaps. 8 and 9 and notice how each of these sections, brought together from various sources, is used to illustrate the thought of Jesus' authority with which chap. 7 ends; and especially the thought that power in deed argues authority in teaching (9:6). Was it important for the author's purpose to impress this thought, and would the argument from miracle appeal to the author's Jewish-Christian readers?

Twenty-second day.—§ 54. *On how to preach the gospel: varying results:* Matt. 10:1-11:1 and 11:2-30. Compare Mark 6:7-13 and observe that several new notes are struck in the additional sayings: (a) a restricted mission (vss. 5-7); (b) new powers given to the Twelve (vs. 8); (c) graver dangers to be met in the journey (vss. 15-22); in Mark, chap. 13, these troubles are placed in the future; (d) the return of Jesus as Messiah from heaven before the tour is finished (vs. 23); (e) most strenuous pleas for personal loyalty to the Master until they meet him again in the final judgment (vss. 24-42). Has our author forgotten that many of these sayings could hardly have fitted the earlier times in Galilee? Is he thinking more of the needs of Christian evangelists in his own day when men had to face persecution and death, and needed to be assured that Jesus would some day return from heaven to reward them for faithful service to his cause, than of Jesus' own time? (Cf. vss. 28, 32-39.)

Read 11:2-30. In spite of all Jesus' warnings and pleas for recognition and loyalty on the part of his Jewish people, the author of this gospel knows his people have failed to respond. Even John the Baptist's testimony and loyalty have not moved them (read 11:2-15). Nothing but childish complaint has come in response. Both John and Jesus make no impression upon a hardened people (vss. 16-19)! Nothing but doom can befall such a heartless nation (vss. 20-24)! But the author shares his Master's gratitude that some Jews, though it be but comparatively few, have seen the great revelation of truth, and have found rest of soul, in the Christ (vss. 25-30).

Twenty-third day.—§ 55. *The importance of welcoming the gospel:* Matt. 12:1-13:52. For some time now our author follows Mark's lead; yet we find him frequently adding editorial touches of his own, or calling in pertinent material from the other documents he is using. He voices the following church beliefs: (a) Christ supersedes both temple and Sabbath (the most sacred of Jewish institutions). Read 12:6, 8. (b) He seeks privacy, not to avoid miracle fame (as in Mark), but to fulfil Isaiah's word as to his humility and gentleness (vss. 16-21).

Notice the use of the word "gentiles" in the quotation. What does this reference mean to the author? (c) Why does he omit all reference to Mark 3:20-21? Would the quotation of such a statement hurt his cause? (d) Note what emphasis the church laid upon the resurrection of Christ: a sufficient sign; proving him greater than even the greatest men of Old Testament days (vss. 38-42). (e) How had the Jewish people refused to accept purification at Christ's hands, only to fall back into greater degradation and utter doom (vss. 43-45; also 13:12, 14, 15, 24-30)? (f) The ultimate spread of the gospel power (vs. 33). (g) The final destruction of all who reject the Christ (vss. 36-43, 47-50). (h) The kingdom requires a man's utter devotion (vss. 44-45).

Twenty-fourth day.—§ 56. *Increasing opposition:* Matt. 13:53—15:39. Mark's tradition of Jesus' rejection at the hands of his own fellow-townsmen is next emphasized (Matt. 13:54-58); and a little later Jesus' grief over the heartless murder of John is recalled (Matt. 14:13). In 14:28-33, note the absolute faith of the church in Jesus' almighty power, and therefore in his divine origin. Accepting Mark's story of the final break with the Pharisaic officials who had come north to attack him (15:1-11), the author adds Jesus' prophetic words to the disciples (vss. 12-14). What do they signify in the light of this writer's purpose? Study vss. 21-28, finding again the conviction that Jesus' original mission was strictly Jewish, but that gentile faith at times put the Jews to shame, foreshadowing the time when the Gentiles would have full share in the gospel. What tendency, common in this gospel, do we find in vss. 29-31? (Cf. Mark 7:33; 8:23.)

Twenty-fifth day.—§ 57. *The Christ revealed:* Matt. 16:1—18:35. Study carefully Matt. 16:13-20, noting the fact that vss. 16b-19 are a peculiarly Matthean addition to Mark's story of this event. In what light does the author regard: (a) Peter (vss. 16a, 18-19; cf. Matt. 14:29)? (b) The discovery that Jesus is actually more than their teacher and friend (vs. 17)? (c) The future of the church (vs. 18b)? Why does Jesus wish his Messiahship—now for the first time clearly understood—kept so secret (vs. 20; cf. 17:9)? Read Matt. 16:21-28 (mostly taken from Mark). How minutely was Jesus believed to have known the details of his coming suffering? What must Jesus' heroic attitude and appeal for loyalty have meant to the author's readers? Note, in 17:24-27, the third story given by this writer concerning Peter's place of leadership among Jesus' followers (cf. 14:28-32; 16:16-19). How did the later church regard Peter? Does this passage help to account for it? How does Mark read at this point? With what mingled tenderness and sternness the followers of Christ are mentioned (18:6-7, 10, 12-14)! Do vss. 15-17 show that Jesus planned for a church; or is this the spirit of later church discipline attached to some of Jesus' sayings? Do vss. 18-20 endanger Peter's primacy (cf. 16:18-19), or do they suggest the new sense of power in the lives of all Christians of that time? How the author emphasizes the need of the forgiving spirit (vss. 21-35)!

Twenty-sixth day.—§ 58. *The Christ publicly announced:* Matt. 19:1—21:27. Read Matt. 19:10-12, 28, recalling how often our author sounds the double note of sacrifice and reward. Does 20:1-16 (in this gospel only) suggest once again the author's viewpoint—the Gentiles having precedence in the kingdom of God? He finds, also, in the triumphal entry (21:1-10), a specific fulfilment of prophecy; even in details Jesus is following the prearranged divine plan. The crowds, and even

innocent little children, all spontaneously recognize Jesus' prophetic and messianic dignity (21:11-16), and Jesus concedes as much and rebukes the officials for their dulness of vision (vs. 16b). Then, with pathetic weariness of heart, prophetic of the coming national bereavement, Jesus "leaves them" (vs. 17).

Twenty-seventh day.—§ 59. *Christ's arraignment of the Jewish leaders:* Matt. 21:28—22:14. In the three parables which follow (the first found only in this gospel, the second taken from Mark, the third from the gospel writing which Matthew and Luke used in common), how is the coming doom of Israel clearly emphasized (read 21:28-32, 33-44; 22:1-14)? How did these plain warnings affect the church leaders of that time (21:45-46; 22:15)? In his final and tremendous arraignment of these false leaders of the people, what doom is pronounced (chap. 23)? Is Matt. 24:28 (taken from one of the sources used also by Luke) a picture of the final condition of the nation? What bearing has this on the purpose of the book? Is all this a step toward, and an explanation of, the rejection of the Jews?

Twenty-eighth day.—§ 60. *National doom pronounced:* Matt. 22:15—25:46. Read now the remarkable and closing group of parables not found in Mark: 24:37-44, 45-51; 25:1-13, 14-30, 31-46. What an appeal to loyalty both in Jesus' day and in the days of the author! And what an awful doom, either for a nation or an individual, who persistently turned away from God's chosen Son!

Twenty-ninth day.—§ 61. *The Christ rejected by the Jewish leaders:* Matt. 26:1—27:66. Here follows the story of Jesus' betrayal, capture, and crucifixion—nearly all taken from Mark's story. Notable incidents, added from the gospel writing used by Matthew only, are as follows: (a) a Peter-story (?) (26:51-54); (b) a Judas-story (27:3-10); (c) the dream of Pilate's wife (vs. 19); (d) the guilty nation (vss. 24-25); (e) ridicule of Jesus' messianic claim (vs. 43); (f) remarkable occurrences at the death of Jesus (vss. 51b-54a); (g) the guard at the tomb (vss. 62-66). Study the significance of these narratives from the viewpoint of the author and of the church of those days.

Thirtieth day.—§ 62. *The vindication of Jesus' messiahship, and the basis of a world-wide gospel:* Matt. 28:1-20. To material derived from Mark the author adds some evidently from other sources. Why does he include vss. 11-15? Consider how they would further the end he had in view. But notice especially vss. 18-20 (perhaps derived from Mark in its original form), and consider how they fit into his purpose. To whom does the Christ, who once told his disciples to go only to the lost sheep of the house of Israel (10:16), now send them? Why this change? (Cf. 21, 43.) Is the gospel then for the Jews only or for *all* nations? Think back now, with the aid of your notes and the analysis, and ask once again: Has the author carried out his purpose, satisfactorily to that day, and to ours?